The Christian Century

PUBLISHED WEEKLY

Christianity Is True!
By Alan Walker

The Three Chinas
An Editorial

As Germans See Us
By Douglas Steere

Peace Can Be Won
A Book Review

MAY 16, 1951

In This Issue

ALAN WALKER

is minister of the Waverley Methodist Church at Bondi Junction (a suburb of Sydney), Australia. Regarded as one of the best preachers in the antipodes, he is also known as a progressive social thinker. He has served as one of his country's delegates to the United Nations. His visit to the U.S.A. in October of this year, to preach with the University Christian Mission under the auspices of the National Council of Churches, is eagerly awaited. Readers of the Century will recall his letter, "Easter in Autumn" (March 7 issue), which described how a preacher "down under" deals with the message of the resurrection. Previous articles in the series of which Mr. Walker's is the seventh were by Stephen Neill (Jan. 10), Otto Dibelius (Jan. 31), Gordon A. Sisco (Feb. 11), Marc Boegner (March 7), Charles W. Ranson (March 21) and Edward Hughes Pruden (April 18).

DOUGLAS STEERE

is known alike as an outstanding Quaker, author of devotional books of rare quality, and relief worker for the Society of Friends. After taking a degree at Oxford University, England, under a Rhodes scholarship, Dr. Steere was assistant professor, then professor of philosophy at Haverford College, Haverford, Pa. During and since the war years he made many trips to Europe under Friends auspices to study the needs of the people. From 1943 to 1945 he was director of one of the most interesting of recent Quaker experiments—a series of training courses for reconstruction and relief. Dr. Steere is rapidly coming to be recognized as spiritual successor to Rufus Jones.

Coming

A study of a typical city council of churches. This was undertaken by the editors of The Christian Century in the series on "Where the Church Is Finding the Answers." It will be followed by other on-the-spot reports of outstanding achievement in the field of Christian advance.

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The Christian Century

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Coming Events

May 14-16. National Council of Churches General Cabinet and Board Meetings, Chicago.
May 14-17. General Association of Regular Baptist Churches, Oakland, Calif.
May 18. Rural Life Sunday.
May 18-20. Jehovah's Witnesses District Assemblies, Chicago, Dallas, Minneapolis, Toronto.
May 20. Chicago Sunday Evening Club; Harold J. Ockenga, speaker.
May 21-24. Eighth annual Hiwassee Seminar, Hiwassee College, Madisonville, Tenn.; theme: "The Role of the Church in Developing Community Life."
May 25-27. Jehovah's Witnesses District Assemblies, Denver, Montreal, Winnipeg.
May 27. Chicago Sunday Evening Club: "Seminarian Preacher of the Year," speaker.
May 27. Presbyterian, U.S.A., General Assembly, Cincinnati.
June 1-3. Jehovah's Witnesses District Assemblies, Atlantic City, San Francisco, St. John, N.B., Vancouver.
June 1-9. Y.M.C.A.-Y.W.C.A. Student Conference, Davis, Okla.
June 2-9. Methodist Student Movement Regional Conference, Camp Glen Lake, Tex.
June 3-8. Religious Radio Workshop (N.C.C. Central Department of Broadcasting and Films), San Anselmo, Calif.
June 4-13. Estes Student Y.M.-C.A.-Y.W.C.A. Conference, Association Camp, Colo.
June 5-8. Duke University Divinity School Annual Christian Convocation, Durham, N. C.; James A. Gray lectures, Paul Scherer.
June 5-11. Methodist Student Movement Regional Conference, Lake Junaluska, N. C.
June 6-10. National Baptist Convention of America Sunday School Congress, San Francisco.
June 7-10. Lutheran World Federation Commission on World Missions, Breklum, Germany.
June 8-10. Jehovah's Witnesses District Assemblies, Atlanta, Edmonton, Alta.
June 9-16. Methodist Student Movement Regional Conference, Lake Poinsett, S. D.
June 9-16. Student Christian Movement Conference, Carlisle, Pa.
June 9-16. Y.M.C.A.-Y.W.C.A. Student Christian Association Conference, Berea, Ky.
June 11-15. American Baptist Convention, Buffalo.
June 11-17. Student Christian Movement Conference, Lake Sebago, Me.
June 11-17. Y.M.C.A.-Y.W.C.A. Conference, Lake Geneva, Wis.
June 11-22. Cornell University and Town and Country Summer School (State College of Agriculture, Rural Church Institute), Ithaca, N. Y.
June 12-17. Augustana Lutheran Church Synodical Convention, Galesburg, Ill.
June 13-17. Lutheran Free Church 55th Annual Convention, Seattle.
June 13-17. Finnish Suomi Synod 62nd Annual Convention, Minneapolis.
June 13-18. Cumberland Presbyterian General Assembly and Missionary Convention, Longview, Tex.
June 14-15. International Missionary Council Seminar on the Christian Approach to the Jews, Princeton, N. J.
June 14-16. Conference on the Church and Agricultural Policy (N.C.C. Division of Christian Life and Work), Haverford, Pa.
June 14-18. National Council of Churches Executive Staff, Lake Geneva, Wis.
June 14-19. Ecumenical Institute Conference for Men and Women in Industry, Bossey, Switzerland.
June 15-30. 19th Centenary of St. Paul's Arrival in Greece, Greece.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

THE CHRISTIAN CENTURY, as our readers know, makes an annual practice of starting each issue during Lent with a devotional paragraph. Despite the suggestion of many subscribers, that practice has not been extended over the whole year lest devotion lapse into routine. There are times, however, when the need for spiritual communion presses on us. This is such a time. At the recent meeting of church leaders to consider the implications and possibilities of the Point IV program (see editorial correspondence in last week's issue) a layman, Ronald Bridges, led in a prayer which it seems to us should be on the lips of most American Protestants in these days. Under the inspiration of Dr. Bridges' words, therefore, let us pray:

A Prayer for Protestants

ALMIGHTY GOD, our Father, we are respectable people gathered here. Forgive us. We are men of rectitude and good standing in our communities. Forgive us. Fill us, engulf us, sweep us away with the tides of thy spirit, that we may live in righteousness. Search us out with all the hounds of heaven when we hide from thee in our respectability. Send legions of angels to beleaguer us when we make stand against thee in the round tower of our good works. Forgive us, Lord, when we are stupid and insist on doing that in thy name which is not thy work. Forgive us when we invoke thy name to assert our vanity and our prejudice. Forgive us, Lord, for our impatience with the movement of thy hand among events. Teach us to wait thy time and to move in the rhythm of thy purpose. Help us to stand rigid—inflexible against all evil, all cruelty, all hatred in the name of justice. But remembering our sins, we humbly ask to know the mystery of mercy that we may yield a little in thy time and for the sake of thy Son, Jesus Christ. *Amen.*

Kefauver Report Demands Action

WITH the publication of the long awaited report of the Senate Crime Investigating Committee, the people of the United States have the basis for nationwide action against organized crime. (This report is available without cost. Write your senator for your copy today.) The report shows that the immensely profitable business of illegal gambling is headed by two syndicates which cover much of the nation and depend for their smooth operation on the systematic corruption of public officials. It names officials who are or have been in league with this shadow government: Ambassador O'Dwyer, who as prosecuting attorney and mayor in New York "contributed to the growth of organized crime, racketeering and gangsterism" and "impeded promising investigations"; Governors Fuller Warren of Florida and Forrest Smith of Missouri; and others. It calls on the federal government, beginning with Congress, to take 22 specific steps to protect the people of this country from the depredations of gambling-financed criminals. It also calls for specific action in states, counties and local communities. These steps must be taken together, so citizens should inform themselves concerning the Kefauver committee recommendations and see that they are carried out. Local action will fail unless Congress and the executive arm of government destroy the interstate apparatus used by the criminals. But national action cannot succeed unless state and local government also cleans house. Housecleaning is or should be a systematic operation—well planned, adequately equipped, thorough. The Kefauver report shows how foul our national habitation has been made by a criminal conspiracy which has built up a $20 billion a year racket over many years. It will commit murder or do anything else to survive, but it must be scoured and fumigated out of our habitation. This cleansing cannot be done in a day, but it must be done.

Peace Is Threatened by Israeli-Syrian Clash

THE CLASHES between Israel and Syria in the demilitarized Lake Huleh area constitute a new threat to peace in the Middle East. And, as Trygve Lie pointed out last week upon his return from that region, world peace cannot be secure while the Middle East is in turmoil. Whatever Israel's motive in draining the Huleh swamps, no worse time could have been picked to start work on the job. The Huleh area is not Israeli territory. It is under U.N. supervision as a result of an armistice agreement between Syria and Israel. When, therefore, armed Israeli entered the territory, forcibly ejected the more than 1,000 Arabs who lived there and began work on widening and deepening the Jordan river where it leaves Lake Huleh, they were trespassing against the world community, not just against the Arabs. U.N. observers have unequivocally placed the blame for the affair on Israel. Israel's U.N. delegate went so far as to apologize for his country's action. Yet Israel has refused to comply with a cease-fire order until "all hostile Arabs" are removed from the area. And armed bulldozers and tractors continue to raze Arab homes and widen the Jordan. The United States is reported to be preparing a strong resolution calling upon the Israeli to abandon their project, to withdraw from the area and to

allow the return of the thousand Arabs to their homes. Coming at a time when Great Britain and the U.S. are trying hard to stem a new wave of anti-Western sentiment which has already resulted in the fall of Jordan's cabinet and in strong opposition to America's Point IV program, this latest Israeli move may well scuttle what had appeared to be a hopeful British-American attempt to regain the lost friendship of the Arab East. It raises other questions, too. Do the Israeli want peace or does their present policy of unlimited immigration make the acquisition of further territory at the expense of neighboring Arab countries a necessity for survival? If the latter, is the money from the bond sales campaign now in progress in this country to be used for economic development, as the Israeli say, or will it be used for further rearmament, as the Arabs charge?

Lutheran Center Discusses Union

WHEN the proposed merger of the Lutheran denominations belonging to the National Lutheran Council failed last year, the persistent ecumenical spirit of that group broke out in another direction. With renewed vigor, discussions started in 1949 continued between the Evangelical, American and United Evangelical Lutheran churches. Now these three have opened their hearts and invited the Augustana Lutheran Church and the Lutheran Free Church to join their quest for unity, which is far advanced. The presidents of the latter churches—P. O. Bersell and T. O. Burntvedt respectively—have agreed to present the matter to their denominations when they meet this June. If the negotiations are successful, as it now appears they may be, a large new denomination of more than two million members will emerge. If all five denominations merge, the resulting union will constitute the largest denomination of that confession in the country. It will stand midway between the Lutheran Church—Missouri Synod and the United Lutheran Church. The latter body was formed thirty years ago. Like the five now discussing union, it is an active member of the National Lutheran Council, which will of course continue its ministry in behalf of overseas relief and other causes in which the churches have a common interest. The ties between Lutheran churches are maintained and strengthened in various ways which are well understood among Lutherans, even though they confuse other Protestants. The five denominations now considering union are, for example, members of what is called the American Lutheran Conference. This body has scheduled a meeting for July 10 next, following the expected actions of the Augustana and Lutheran Free churches. This should be an event of ecumenical importance.

How the 'Cold War' Plagues Churches

MANY American churchmen do not realize to what an extent the churches of central and southeastern Europe are being affected by the "cold war." Yet in every country where Russian and Western interests are in direct conflict the churches are being forced to readjust all their relationships. Recent developments within the Serbian Orthodox Church furnish a new illustration. As has been said in these columns, there are a good many indications that Marshal Tito and the Vatican are moving toward some sort of understanding. If it comes, it will probably bring freedom to Archbishop Stepinac, the Roman Catholic primate of Croatia now serving a 16-year sentence. Evidently Tito is also is getting ready to make up with the church in the Orthodox portions of Yugoslavia, although both Tito and his government remain atheist. Evidence came at Easter when Patriarch Vikentija issued a pastoral admonishing all in the Orthodox churches "to be correct as citizens and as members of the social state community," while at the same time *Vjesnik,* the paper published by the League of Serbian Orthodox Priests, praised the patriarch, told how priests who had been arrested are being let out of jail and how government funds are being supplied to help rebuild war-ruined churches and monasteries. The League of Serbian Orthodox Priests is the body utilized by Tito to provide church backing for his dictatorship. It has never been recognized by the Orthodox patriarch. The other side of the picture comes from Hungary. The Orthodox bishop in charge there has just died. In the ordinary course of affairs, the neighboring Serbian patriarch would have taken over until a new Orthodox head for Hungary could be elected. But when Patriarch Vikentije sent a bishop to inspect the church situation, Hungarian authorities would not let him into their country. No Orthodox patriarch who is friendly with the anti-Russian Tito can administer churches even temporarily within the Russian orbit. Thus even church administration is shown to be a part of the higher strategy in the "cold war."

Postpone Action Again On India Food Bill

WHEN we sent last week's issue to press, we hoped that the legislative log-jam which has held up action on the grain-for-India bill was about to be broken. The House foreign affairs committee had agreed to a bill which dropped any idea of a gift to relieve the famine conditions that are spreading so rapidly in India. The House rules committee, which had been keeping the whole matter bottled up, had voted to let this new bill, under which India would pay for every pound of wheat she might get, come to the floor for a vote. We acknowledged that the bill might not pass when it came to a vote, but we were glad that at last the House was to go on record on *some* sort of food-for-India bill. However, there has been no vote. And as this is written the matter seems again to have been pushed off into the indefinite future. The latest excuse for inaction is that the House does not like the speech Nehru made to the Indian parliament on May 1 in which he said India would accept no aid with "political strings attached." After hearing that, United Press reports, Democratic leaders in the House agreed that consideration of India's needs must be postponed. Yet any national leader in the position of India's prime minister would have to say the same thing. And Mr. Nehru especially had to say it after suspicions had been raised by the provision in the House bill that part of India's payment should be in the form of "strategic materials." However, the congressmen who have been against helping India seized on Nehru's

speech as a pretext to stall a while longer, and their fellows in the House bowed. The experiences of the India aid bill in Congress make a sorry story, which grows worse all the time. Any claim the House of Representatives might have made for farsightedness in foreign affairs or large-mindedness in world relations has by now gone with the winds on Capitol Hill.

Raw Materials Promised For European Allies

HOW DAMAGING the charges of Aneurin Bevan and Harold Wilson have been to plans for the North Atlantic Treaty Organization was shown by the hurried trip Charles E. Wilson, defense mobilization director, made to Paris and London. On resigning from the British cabinet Mr. Bevan and Mr. Wilson charged that American rearmament policy is going to corner most necessary raw materials in the U.S.A., and leave our European allies with expanded arms plants which therefore cannot operate, unemployment and drastically reduced social services. The American Wilson evidently hastened abroad to refute the Bevan-Wilson charges. The interview which he gave in London on May 2 furnished the key to his mission. In it he promised that the United States will see to it that there shall be an "equitable" distribution of raw materials and machine tools with our allies. But he gave no particulars as to what the U.S. would regard as equitable. And when, immediately after making his vague promise, Mr. Wilson asserted that the American standard of living is being materially lowered by our sacrifices for the rearmament program, he probably lost again any confidence his earlier words might have gained. It may be true that new cars, refrigerators and air-conditioning units are in somewhat short supply in the U.S.A. and that sirloin steaks cost more than most of us think we can afford. But that is not an Englishman's idea of a material lowering of living standards. Despite Mr. Wilson's assurances it is a fact that the NATO program is menaced by two great hazards. The first is the raw material shortage, with the U.S. using its great financial power to corner world supplies and expand its plant capacity accordingly. The second is inflation. Mr. Wilson has himself said a few words of warning about the latter. But neither of these hazards is as yet being faced candidly by the Western governments. Yet unless both are brought under control, they will knock the new American $70 billion budget into a cocked hat. And they will threaten the very existence of every European government involved.

Purges in China Place Christians in Peril

PRESS REPORTS indicate that China is now being subjected to the same purging terror which seems to be the lot of all countries where the Communists seize power. Mass denunciations, trials and executions are reported from all parts. Missionaries and Chinese Christian workers are an especial target. Bishop W. Y. Chen, head of the Methodist Church in West China and until recently general secretary of the National Christian Council, has been arrested in Shanghai. So, it is said in a still unconfirmed report, has been Frank Price, the Southern Presbyterian missionary who translated Sun Yat-sen's *San Min Chu I* into English. Various church leaders who have escaped from the country have been denounced. The Catholic Mission Society of America announces that 13 Maryknoll missionaries, including one bishop, are in jail and 21 under house arrest. . . . On April 25 James Lawson, vice-president of the National Conference of Methodist Youth, was sentenced to three years in a federal penitentiary for failing to register for the draft. An unusual aspect of the case was that Lawson, a college senior and theological student who has been accepted by the Methodist mission board for service in Africa, had changed his mind on the issue of registering and informed his draft board last December that he was ready to do so. But Federal Judge Charles McNamee, in the Cleveland federal court, held that Lawson had broken the law by refusing to report when originally called, and imposed sentence. Lawson is a Negro. . . . In the presence of representatives of Queen Juliana and the Dutch government, the Netherlands Reformed Church put into effect its new constitution on May 1. This supersedes a document adopted in 1618, and for the first time gives the General Synod of the church power to speak on all public issues in which church or moral interests are involved.

The Three Chinas

IT IS STILL too early to judge the effect on public opinion of the MacArthur hearings. As this is written, the general has completed his three long days of testimony, but the administration's rebuttal has yet to start. The method of holding the hearings adopted by the Senate armed forces and foreign relations committees has been admirably designed to produce a sober and honest probing for facts, without the circus atmosphere which distorts so many congressional hearings. It remains to be seen whether the press will give the witnesses who follow General MacArthur on the stand the same full reporting that has been given the general. We hope it does.

One thing, however, has been made clear by General MacArthur's testimony. This is that he and the administration are much closer together on certain important issues than had been believed. There seems to be little difference of opinion, for instance, on the importance of keeping Formosa out of the hands of Communist China. Or on the exclusion of Mao Tze-tung's government from the United Nations. Or on the need to keep U.S. forces in Europe and not to weaken our military commitment there. And even though General MacArthur still thunders that the way the administration wants to deal with Red China is "appeasement," and hence folly, his own actual proposal is scarcely distinguishable. "I would be glad to have a cease-fire in Korea on honorable terms at any time," he told Senator Fulbright. "What I am anxious to do is to bring the enemy to a round table discussion on an honorable basis which will cause him to stop his depredation."

Yet there is one fundamental question involved in the MacArthur hearings on which the general and the admin-

istration are clearly far apart. And this is truly fundamental in the sense that it underlies all the others in the investigation. It is the question as to the nature of Communist China. What sort of nation and government is it? When we make a policy for troops to follow in the Korean campaign, with what kind of enemy are we dealing? The testimony already taken at Washington shows that there are at least three answers given to these questions. It makes a lot of difference which is right.

General MacArthur has his answer. He says that Communist China is, in a military sense, a hollow sham which can be quickly and easily brought to terms. The administration has its answer. (It has not made this in formal terms as yet, but it is implicit in recent policy.) It says that Communist China is a puppet of the Soviet Union, and will be used—if Stalin can manage it—to entrap the United States in an Asiatic morass while leaving the U.S.S.R. a free hand to pursue its devious aims elsewhere. A majority of the member-states in the United Nations have still a third answer. They say that Communist China is the largest and most powerful nation in Asia and that it should be dealt with on that basis. Let's look at these three answers.

General MacArthur, speaking as a military man, minimizes the military strength of Mao Tze-tung's government. At one point in his testimony he said that the armies of Communist China are good armies, well led, better equipped than the Nationalist forces on Formosa, with good staff work. But he writes all that off because of what he regards as their logistical vulnerability. If the U.N. forces—or the U.S. forces acting alone if other members of the U.N. do not approve—will establish an economic blockade of China, bomb her supply depots and her railways, she will soon not be able to keep an army of any great size in the field. Soviet Russia will not be able to help her because her single line of supply, the Trans-Siberian railway, is already operating at capacity. Few additional ground troops will be needed, therefore, to make Mao Tze-tung stop fighting; blockade, in particular, plus air action will quickly bring Red China to her knees.

But the United States government does not see Red China as any such easy victim of a sea and air attack. On the contrary, the idea around the White House—and probably around the Pentagon—is that China's armies, under expert manipulation from Moscow, are sufficiently large, courageous and skilled in the strategy of retreat and guerrilla fighting so that, if we once go to all-out war with the Peiping government, we will be drawn deeper and deeper into the continent of Asia without ever winning a decision. This interpretation sees Russia behind and in every move by Mao Tze-tung. It holds that the mutual assistance pact between the two governments cannot be written off as a bluff; if the Soviet Union were to treat it as only a bluff the effect on its relations with other satellites would be calamitous.

At present, those who see China in this way say that she is doing all she is expected to do by inveigling the United States into larger and larger military involvements in Asia. But if this should threaten the actual existence of the Chinese Communist government, then they believe Russian intervention would be more likely than not. If possible, therefore, the administration wants to confine the fighting to Korea, hold the Chinese Communists in check there and trust that, after they have lost any expectation of taking over the country, they will negotiate the cease-fire for which General MacArthur calls. Beyond that, the administration apparently hopes that the Communist government of China will eventually crack up internally.

In the eyes of most of the members of the United Nations, Communist China is a tremendous historic fact. With its armies now in being and its manpower potentials, it is not simply an apparent power—as Chiang Kai-shek's government was when it was made one of the permanent Big Five of the U.N.—but it is an actual power, the greatest power in Asia. This is the government of nearly one-quarter of the human race. It comes much closer to governing the hordes of Chinese than any other government that country has had since the Taiping rebellion. It is going to continue to govern this vast portion of Asia for a long time. Hence, realism as to the obvious facts of international life suggests that Red China should be in the U.N. Its presence there will add nothing to the complications which now exist regarding the working of that body. But it will afford a method for regular and mutual discussion of issues which concern China.

Some of these U.N. members think that if Communist China demands Formosa as the price of joining the U.N. and agreeing to a cease-fire in Korea, this should be given her. But we do not think a majority holds this view. The U.N. majority appears to hope that the struggle in Korea will finally be ended on about the same basis that the Washington administration hopes it will be. But it probably would not agree to a bombing-and-blockade strategy if the hold-in-Korea strategy fails to work. In that regard, General MacArthur was being realistic when he told the senators that if we adopt the bombing-and-blockade strategy the United States must be prepared to "go it alone."

Now, of these three views of Communist China, which one is right? No one can be sure. But we are convinced by his own testimony that General MacArthur's is not. We do not believe that China is vulnerable to blockade in the degree to which the general told the Senate investigation it is. And blockade is the core of the proposed MacArthur strategy. Consider such a passage as this, only one of many in which the general testified to his belief that a blockade would place intolerable pressure on Mao Tze-tung's government:

> If you put on a blockade, and it is successful, you are apt to kill them by the millions. Every other weapon has a certain degree of limitation. A rifle kills a single man; a machine gun kills them by the score; heavy artillery and bombs kill them by the thousands; the atomic bomb may destroy them by the hundred thousands; but when you put your blockade on them and prevent them from getting food, and the ordinary processes that keep life in modern civilization, you threaten the life of the entire group.

That may be true for Germany; we do not believe it is true for China. China never has imported her food.

The Chinese Communists have demonstrated again and again that they can keep their armies fighting with an absolute minimum of supplies. They have fought so far in Korea almost without an air arm (as the general acknowledged during the hearings) and with very little heavy artillery. It has been frequently reported that they

have had only mules and human pack trains to supply and feed their armies, and these have been wide open to our air attack once they crossed the Yalu. Yet they have not done so badly. We believe that once China had been blockaded and her communication centers bombed, we would find ourselves no more able to compel Mao to sue for a cease-fire than we are now. But we would have added fuel to the fanaticism of the Chinese Communists and created bitterness against America in the minds of millions of nonpolitical Chinese who would be the first victims.

One of the surprising facts about General MacArthur's testimony was the very small place he gave Chiang Kai-shek's Formosan troops in his proposals for forcing Communist China to agree to a cease-fire and withdrawal from Korea. There was none of the spirit of the letter to Congressman Martin, which *Time,* the general's stoutest journalistic champion, said was a demand to "turn Chiang Kai-shek's forces on Formosa loose to open a second front on China's mainland." Before the senators, General MacArthur was modest in his estimate of the size and capacity of Chiang's army, insisted (rightly) that its use should be determined by Chiang, but when pressed for some indication of the part it might play if it was not to "open a second front on China's mainland," said only:

> The possibility of a huge amphibious force landing all that crowd on the mainland might not be feasible. They could be used in various ways. They could infiltrate into Indo-China. They could go in small forays or come back.

The picture here is certainly not one of bringing the Mao government to its knees. For that, General MacArthur would rely on a blockade and the bombing of communication centers. If there is any country in the world where the effectiveness of that strategy would be doubtful, China is that country. How many Chinese have ever eaten a morsel of imported food? Even in famine relief years, probably not one in a thousand, or ten thousand.

As between the conceptions of China held by the U.S. government and the members of the U.N., it is more difficult to arrive at a judgment. There is probably a portion of truth and a portion of error in both views. Time will tell. In the meantime, both U.N. and U.S. approve the policy of trying to confine the fighting to Korea, and in view of the very dubious gains to be reaped from General MacArthur's alternative policy, that seems the most sensible course to follow in a situation where no perfect solution is available. Quite probably, if the U.N. can hold Communist China in Korea and teach it that it cannot gain its ends without suffering unbearable losses, in the process of the struggle it will become clear whether Mao's China is nothing but a puppet or an independent power. To establish the truth concerning that one question would be great gain.

Too Many Shrines

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you noticed it too? You can hardly pick up a newspaper these days and not find in it a story of the dedication of some new shrine. We seem to be going in for holy places in a big way. Here a shrine, there a shrine, everywhere a shrine. I am expecting any day now to read in the *Daily Blast* this dispatch:

> PANTHEON, IND.—(AP) The National Tiddlywinks Shrine, costing $200,000, was dedicated here yesterday, in the presence of 10,000 members of the American Tiddlywinks Association. It was erected in honor of Obadiah Snap, the founder of the game of tiddlywinks. It is built of Indiana limestone, and it surrounds a High Altar on which is displayed the first set of tiddlywinks invented by Mr. Snap.

We have had for some years the National Baseball Shrine with its Hall of Fame at Cooperstown, New York, dedicated to the hallowed memory of Mr. Abner Doubleday, who may or may not have invented baseball. It has a Pantheon far surpassing the one at Paris, for what, after all, are Voltaire and Hugo compared to Christy Mathewson and Babe Ruth? Now there is, or is to be, a Professional Football Shrine. Even college fraternities are no longer content, as in the old days, to try to collect dues to pay the mortgage, but have become religious institutions, with shrines in which to genuflect to the Noble Founders. (If you don't believe it, run out to Evanston some day.)

These shrines are more than the familiar historical markers, such as dot every crossroads in Virginia: "On this spot, General Epaulet stopped for a drink before the battle of Chancellorsville"; or, "George Washington woke up here and couldn't find his spectacles." This shrine complex is something different.

I'm worried. I wonder if this wholesale hallowing is the inevitable accompaniment of an increasing secularization of American life. The human mind, like the rest of nature, abhors a vacuum. So when the High Altar of God is either completely or partially dismantled in the mind and heart, scores of little altars are hurriedly erected to fill the empty space. Perhaps all the holy places are just mounting evidences of the truth that the real alternative to monotheism is not atheism or agnosticism, but polytheism. When there is no real High Altar of reverence, a lot of jerry-built side-show altars spring up. They meet a need for veneration. So probably every sport will have its shrine, and every activity, including the Hardy Pioneers of Needlework and the Twelve Apostles of Croquet.

If St. Paul were to look at our cities with the keen eyes with which he looked at Athens, he would see many shrines to many very minor gods, and he would say, "Ye men (and women) of America, I perceive that in every way you are very religious."

Perhaps these multiplying holy places point in the direction of the central tragedy of the 20th century. The words "hail" and "heil" come from the same root. Perhaps it is true, as many have thought, that if man does not say "Hail!" to an august God he is bound to say "Heil!" to some little tin-pot deity.

Yours,

SIMEON STYLITES.

This is the Seventh of a Series of Articles by the New World Leaders of the Churches on 'What Shall I Preach to a Fear-Stricken Age?'

Christianity Is True

By Alan Walker

CHRISTIANITY is true. It is this claim which must appear as a constant motif every time a Christian minister stands up to preach today. As preachers we may assert that the gospel of Jesus satisfies the deepest needs of the human heart and that it is relevant to the complex problems of world society. But in a world where men have been misled by false promises and deceived by error it is the truth that they crave. "Truth came by Jesus Christ," must be the preacher's recurrent theme.

I

One by one the gods in which men have trusted have been overthrown. The First World War exploded the foolish belief in inevitable progress. The bursting of the atom bomb in the fading hours of the Second World War shattered the naive faith that science could save us. Nazism perished in the flames of its own gas-chambers. The significance of the last five years is that a quiet sifting has gone on with communism, until today men are seeing that in spite of its social promises it holds manacles behind its back. Secular education retains its grip on many minds but doubt is spreading rapidly about the power of education of itself to solve the problem of evil. It is thus into an enlarging vacuum of faith that the Christian preacher can go with the good news of the truth which was given us in Jesus Christ.

In presenting the claim that Christianity is true there is, I find, a constant conflict in my own mind. It is the conflict between involvement and withdrawal. With crucial decisions and mighty events occurring far from Australian congregations, it is difficult to make the call to personal responsibility in the total world situation sound relevant and practical. Also it is so easy to become tyrannized by the passing parade and hag-ridden by events. Thus to emphasize the inner strength, peace and victory which Christ can give makes a frequent appeal. But to withdraw exclusively into personal religion is to admit defeat and to become religiously irresponsible in a tragic hour. Yet the tension remains. And no doubt it should. The Christian faith offers personal peace and power here and now and the tasks of God's appointing that at the end shall be his victory.

II

The great truth of the sovereignty of God as revealed to us supremely in the victory of Jesus Christ over sin and death is the first message which, as George Fox would say, "speaks to our condition." To throw this environment around the human mind is to establish a situation in which other phases of the gospel can be effectively proclaimed.

The mood of millions today is of uncertainty, helplessness and despair. Two great wars and the bitter economic depression of the early thirties have made people very conscious of the tremendous impersonal forces which can pick up and buffet their lives. The growth of state power with the consequent shrinkage of individual significance and, all too often, of personal freedom, frightens others. And now has come the twilight of peace again and the towering threat of atomic destruction. In such a world it is difficult for individual men and women to retain any sense of integrity and responsibility.

The effect of all this is to plunge mankind into a bleak age of despair. Gone are the proud trumpetings and optimism of yesterday. But the coming of this more somber mood has its own perils. It could eat out the will to effort. It could so easily lead to irresponsibility, even recklessness. It could cause men to live an unreal day-to-day existence without any touch of those utterly necessary elements of faith, hope and love. When men suffer from a "failure of nerve," disintegration and chaos deepen.

The doctrine of the sovereignty of God is the answer for this hour. It is the privilege of the Christian preacher, with the bearing of one who carries great and good news, to proclaim that God remains sovereign Lord over the world he has made. His will is the supreme fact of history. His moral precepts remain unshaken and unshakable and are not destroyed by man's denial of them. His love overarches and undergirds every life. Jesus Christ is the Savior of the atomic age no less than of the ages that have preceded it.

It is as an expression of a vindication of the sovereignty of God that the story of the historic life and death and rising again of Jesus can be told. Jesus Christ showed that evil has been defeated and is defeatable. Evil is only the second-strongest force in the universe. Jesus' victory is the environment in which the Christian can perpetually live. Although the setting for the message is totally different, the preacher of today can say with Paul: "God hath set Christ far above all principality and power and might and dominion . . . and hath put all things under his feet."

III

If there is any message needed to give guidance it is the Christian doctrine of man. Until a clearer picture is gained of where man has come from, why he is here and toward what end he is moving, a worthy solution of some of the world's more obvious social and political problems will not be found.

In two visits away from Australia recently I became convinced that everywhere there must be either the discovery or the rediscovery of the value of a man's life. In some lands human nature has never been accorded dignity or worth. In others there has occurred a terrible cheapening of human life, a devaluation of man. It is really one of the issues which lie behind racialism, com-

munism, totalitarianism, war. And everywhere the power of the state has become so swollen, the processes of government often so impersonal, that nothing save a vivid acceptance of the fact that man has intrinsic worth can save ordinary people from suffering injustice and oppression.

Thus in season and out of season the Christian estimate of man must be preached. The belief that man has come from God, being made in his image; that the hallowing, nail-marked hand of Jesus Christ at Calvary has been placed on his head; that he is destined for immortality, will alone throw a last line of defense around human life. It alone can give dignity and worth to man.

The realism of the Christian interpretation of human nature is also needed. Over the past fifty years there has been a great deal of unjustified optimism about man. There has been a shutting of eyes to the evils of power and the power of evil in the human heart. As a result, particularly in some aspects of educational theory, a naive "Bo-peep" philosophy has grown up. Leave man alone, it has been said; throw him a little secular education, and he will arrive home dragging his tail behind him! It has left out the fact of sin. And still this view persists, as in Communist theory.

The Christian message is that man needs a Savior. Unless the grace of God in Christ flows in constantly, evil must win. Human nature demands Christ to redress the balance. Without him the forces of evil gain the ascendancy. But the preacher knows and proclaims that the Savior has come and that in his strength, goodness and purity can triumph.

The historic Christian conviction that man has been made after the pattern of God, that evil has created a fatal flaw in his nature but that through the Savior Christ Jesus he can be made whole again, is an essential part of our message for today. By it we proclaim the truth which will save us from the extreme pessimism and absurd optimism which have confused our way.

IV

We must offer Christ in his church. We have few richer gifts to take to the people than the worship and fellowship of the church.

We have been living through a period when the doctrine of the church has been forgotten and neglected. We have too often accepted the heresy of a churchless Christianity. Ignoring the witness of the New Testament which regards the church as part of the fact of Christ, we have minimized an essential element of salvation.

Under the pressures of society as we know it, true community has been crushed or has failed to develop. In our large cities where mass society is seen at its worst, real community scarcely exists. As a result, the world today is filled with lonely, rootless people. All too many of our people can no longer say that vital little phrase, "I belong." And because there is no belonging to a community small enough, enduring enough to provide fellowship, all kinds of strains, personal and social, have been set up. This supplies the justification for Emil Brunner's claim that the creation of brotherly community is among our most urgent tasks.

But the preacher today must point not only to the local community of Christians, to the church in his own street, but to the ecumenical church. For the first time in history we can offer mankind the privileges of a fellowship which is universal.

I shall not forget visiting as a delegate, with but a short interval between the two experiences, the Amsterdam Assembly of the church and the United Nations at Lake Success. The contrast between the two was startling. Both revealed cleavages which were deep and real. But at Amsterdam all disagreements were held within a framework of unity. At Lake Success there was no common ethos, no unity which held the differences. I came from the United Nations seeing the world missionary task of the Christian church in a new dimension. I realized as never before the wonder of Christian fellowship around a common Christ. I returned seeing clearly also that until international organization is underpinned by a greater degree of unity, the structure that (with a true intuition of what it ought to be) we call the United Nations will ever be in danger of collapse.

The Christian church is the only international fellowship already in existence. Already, through missionary achievement and the growth of the ecumenical movement, we can offer men a place in a universal fellowship. And it is part of the gospel we proclaim. In offering to men the church we can include the great new fact of our time which is the world fellowship of Christ's community on earth.

V

What shall I preach? I must proclaim the lordship of Christ over all life and declare his rulership over the corporate life of society and the world. The most serious threat to the welfare of mankind comes from the sinfulness of men expressing itself in the corporate decisions and chaos of our time. Our people have been most hurt by war, depression, and war again, and are now in peril from atomic calamity. In other words, the point where we need great guidance is in economic, social, political and international matters. It is our corporate life that must be redeemed from destruction.

In facing this need the Christian church has far to go. Pietism has been so strong over the last fifty years that the life of society has largely gone its own way, patterns of attitude and action being fashioned without hearing or heeding the truth as revealed to us in Jesus Christ. The immediate fate of civilization as we know it and therefore the welfare of millions of world citizens depends on how effectively and how quickly the Christian interpretation of life, the Christian revelation of the fundamental moral structure of the universe, can be brought to bear upon the total life of society. We must adjust our corporate life to the everlasting right as seen in Jesus and his ethical teachings, or perish.

The danger of the West is that it will settle down to living on an anti-Communist basis which, by a strange twist of human psychology, tends to sanctify the unholy existing ordering of society. The task of the preacher who would declare the lordship of Christ is not easy. It involves calling for detachment from possessions, a readiness to move away from things as they are, and the sounding of marching orders such as Moses gave to his people when

they tarried too long at Horeb: "You have dwelt too long in this mountain."

Preaching today must mean the bearing and expressing of a constant tension between the vision of the Kingdom of God and society as it is. From the pulpit must go forth a critical analysis of society, an insistence on the primacy of human values and the need for the heavy weight of state power to be relieved by compassion. Happenings as they occur must be brought before the judgment seat of Christ, and ever there must be the reaching forward to that better, fuller life which it is Christ's will shall be found by all men. No preacher can stop short of proclaiming the full lordship of Christ over the whole of life. It remains the hardest task we attempt, but to turn from it is to abandon the people at one of the greatest points of need and to fail our God.

VI

"I offered men Christ," said John Wesley as he returned from preaching in a certain English town. It is this splendid phrase that is often in my mind as I face, week by week, the individual men and women of my own congregation. Our supreme message is still Christ, Savior.

The deep personal needs of people today as ever confront the preacher. The disintegration of society is increasing the disintegration of personality. The lonely, the sad, the anxious, the successful, the disappointed, the frustrated, the sinful stand before us. If we allow the titanic events of our time to mesmerize us, if we fail to relate the gospel to the people just as and where they are, we have lost our way as preachers. Always the picture of Christ the preacher, pausing by a well, stopped by a leper, turning to an ailing woman in a crowd, lifting little children to his knee, sorrowing by the tomb of a friend, must haunt us. Always it must send throbbing through our preaching the prayer: "The people, Lord, the people!"

Today in Australia the majority of our people live perpetually beyond the influence of the Christian church. If it is an exaggeration to say we face a first century missionary situation all over again, such a statement contains a very great measure of truth. Around us are the masses who live without God and die without Christ. Compassion for the sheep without a Shepherd, an untiring evangelism, a restless yearning to seek and to save that which is lost, must dictate the preacher's task. As a preacher I am overwhelmed with the wonder of the commission: "He hath anointed me to preach good tidings to the poor, to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised . . ."

And in a world which is satiated with utopian dreams for tomorrow, the small word "now" can be upon my lips. The Kingdom of God has come and can now be "translated into the Kingdom of his dear Son." Now, we can claim, is God's time; now can be the day of salvation. Because of it we can deliver as ever in Christ's stead the challenge to discipleship which must never be absent from our lips: "Follow me."

As Germans See Us

By Douglas Steere

THE ONLY REASON I can think of for stating another American visitor's "feel" of the situation in central Europe is that the stakes are so terribly high that no honest look dare be neglected. In an America that is dropping back to wartime oversimplifications, we need a rekindling of the imagination that will permit us to see beyond "our" view and "their" view to a view which is neither ours nor theirs but is prepared to go on expanding areas of agreement and removing major causes of disastrous disagreement. We need an inner solvent for our mental hardening of the categories.

The militarization of West Germany is a case in point. We have demanded it, and many Americans see in Germany's reluctance to comply a stubborn, ungrateful, irresponsible action that arouses their tempers. I strongly suspect that if we press the matter far enough, the Germans will furnish us the divisions we ask for. But if we succeed, we shall unleash forces whose ultimate effects in Europe, if not in the entire world, are likely to make a chapter of history that we shall shrink from reading to the end. Not the least of these forces is the cynicism toward the occupying powers that has swept over Germany.

Look at the picture. For five years we subjected the Germans to intensive propaganda to discredit their military and make them feel that in their subservience to it they were dupes who marched when told to and simpletons who adored uniforms and brass buttons. We sentenced to death or imprisonment German army officers, high and low, for their acquiescence or participation in the atrocities of the Hitler machine—indeed more than one S.S. general is still waiting to be hanged in Landsberg prison and U.S. officials are still insisting that the sentences will be carried out, while another German general is being tried in the courts of Belgium. We bombed the German cities, and the survivors, still surrounded by rubble, are haunted by memories of the endless nights in air-raid shelters. No German could miss the lesson. And now we tell these people that they are to forget all that, turn a new page and begin a new military chapter. To make such a demand is to release in the Germans, even the most responsible of them, a wave of cynicism as to the opportunistic ethics of the Western democracies that is perhaps even more devastating than the cynicism with which they insist that they will yield to the demand only on their own terms.

If one looks through German eyes, it is not difficult to see why Kurt Schumacher, the Socialist leader, should insist on the Western powers' making Germany secure

by greatly adding to their own forces before calling on the Germans for help. Nor is it hard to understand the immense popular response which Church President Martin Niemöller got by reminding his countrymen that a war between East and West would require the abandonment of their 21 million brothers in the eastern zone. Germany, he told them, will be the trampling ground of this next chapter in the European conflict, with the Americans using their atom bomb to knock out the Ruhr if the Russians overrun it, and the Russians dropping their atom bomb if the Americans should by some miracle hold it; or, if it should not come to atom bombs, then the ordinary kind of occupation, which would almost certainly be a Russian occupation, involving mass exportations eastward. Niemöller did not need to tell his fellow Germans what exportation would mean when they see before their eyes hundreds of thousands of returned prisoners of war who have scarcely recovered their health after five to seven years in Russian labor camps. Schumacher and Niemöller also point out that the rearming of Germany will stiffen up Czechoslovakia and Poland and draw them toward Russia as nothing else could do. Few Germans have faith that any gatherable European army can withstand an attack from the East. They therefore see the remilitarization of West Germany as an incitement to Russia to move rather than as a threat that will stop her.

Moral Capital Eaten Away

Deeper than anything else in the Germans' cynicism is their discovery that military expediency alone dictated this demand for remilitarization. They note that we did not trust our own principle of democracy enough to encourage them to decide this matter by popular vote, but rather laid down an order and left it to Adenauer to maneuver. When the Western powers met at Brussels to decide on the terms of rearmament, the Germans were not invited; they were represented by the foreign occupation governors. Our failure to give the Germans a sense of their responsibility for themselves and their internal life was underlined by the Brussels decision, and the resultant cynicism as to the morality of the democracies is eating away the moral capital which American aid in some measure created.

A second case in point is the present condition of need among the German laboring classes. West Germany today flaunts an amazing show-window prosperity. The Germans are really working again. The staccato of hammers can be heard at six in the morning. Employment is high, except in the dead end of West Berlin and in the expellee-packed Schleswig peninsula—the once rich area that is now referred to as the "poorhouse" of western Germany. There is no rationing in the shops and almost every ware in the world can be bought there. Dwelling houses are being rebuilt, slowly but with a mighty effort. Outwardly all this presents a picture of the triumph of American aid and of the restoration of private initiative.

The American assumption was that the economy must be revived at any price. We have succeeded beyond all hopes in reviving it, but, with a few conspicuous exceptions, the price has been to turn the management of industry back into the hands of the old masters who had run it under the nazis. The consequence is that the German workman is grossly underpaid and that private capital is rebuilding itself out of the systematic impoverishment of the people. With relatively weak trade unions and a sense of gratitude that at last his money will buy something in the shops again, the worker has been very restrained in his protests. His bargaining position is not yet strong.

Impoverishment of the People

The take-home pay of the central and southern German workman over the last four months of 1950, as I found out by continual cross-questioning, was between 200 and 270 marks a month ($48 to $65). The cost of food was only a little lower than here in America. The cost of clothing and shoes was fully as high, and only rents were considerably cheaper. If an American wants to gauge the potentiality of the stormcloud that as yet is only as large as a man's hand, let him note this fact of the underpayment of the German workman. He should set it against the background of the conspicuous consumption of the industrialist class, who are for the most part living on a champagne standard, with every luxury that money can buy—cars, fine food, swank hotels, furs, new houses and the rest. Add to this the practice in some of the smaller industries of firing 50-year-old employees to replace them by 20-year-olds at a third less pay, in the name of freedom and initiative, and you grasp the problem in a manner that comes close to the way it feels from the inside.

In the coal and steel industries, where the issue of ownership has not yet been decided, a highly important step has just been taken. Legislation has been enacted that will permit workers and stockholders each to elect five members in a series of eleven-man boards of management. The eleventh man, the chairman, is to be appointed by the state, and he will vote only to break a tie. The effects of this arrangement on the worker's situation are yet to be seen, but it contains an element of real hope, especially if this movement should spread to the privately owned industries.

What Does America Want to Export?

Germans have a way of asking Americans an embarrassing question: Why do we export only freedom? Why do we not package the more difficult and elusive qualities of discipline and restraint? They muse over the half-pound copies of *Life* and the *Ladies Home Journal* and wonder how many such magazines can be made out of a tree. Having pored over the contents and especially the advertisements, they inquire: "What is it that you Americans are after anyway? What is it you want? Are you so proud of yourselves because you are the people who eat more, use more, waste more of the earth's slender resources than any other nation in the world? What is it you want to export to us, pass on to us? Do you want to cut us in on your 'maximum consumption club,' at the price of our becoming like you, ever dissatisfied, ever yearning for more, ever vulnerable to the lash of advertisements? We want a little more than we have; that is sure. But we are not sure about the price; perhaps it is too high."

Germans may not mention the air-conditioned hotels that are said to be going up in Paris and Rome to cater to the American luxury trade. But the reports of these hotels, and the ads which invite Americans to "travel in the

comfort to which Americans are accustomed," are not lost on them. A friend of mine who is a naturalized U.S. citizen was walking about in Braunschweig this summer hunting for the house of an acquaintance. He was picked up by the German security police, who demanded to see his identity papers. He produced his American passport, but this did not satisfy the police; they insisted that forged passports were common and that he was suspect even though he claimed to be an American, because, they said, "Americans don't walk"!

The Expellees—Another Danger Spot

While our minds are focused so exclusively on the military situation and the military defense of West Germany, we are likely to forget that what holds a nation together is the social cement produced by the sense that justice has been done and that all have a stake in the country as it exists. When this condition is not present, deep fissures appear and tend to expand, so that they may destroy the country without the moving of a division. I have spoken of the situation among the German workingmen, but an equally explosive tension exists among the expellees.

These nine to ten million German-speaking people who were driven out from their homes in East Prussia, Silesia, Pomerania and the Sudetenland in 1945-46 have now lived in West Germany for five years as "native" refugees. A million and a half of them, who are farmers, will have to migrate to other countries, because there simply is not enough arable land for them in truncated Germany. But the Bonn government is aware that the rest will have to be absorbed into West Germany. During these five years the expellees have been living in requisitioned rooms in other people's houses, or in army barracks or wretched improvised shelters. Most of them have been reduced to a condition of great hopelessness. When anyone in Germany asked me about the spiritual condition of the people, I felt prompted to point to this problem as a place where it could at least be sampled; for until there is a sense of responsibility for the expellee that is deep and widespread and adequately implemented, West Germany can enjoy no real sense of having shouldered the terrible burden that the vicissitudes of history have placed upon her. Only when they acknowledge these men and women as their brothers and sisters can West Germans go forward up the hard road to recovery together.

Steps toward Brotherhood

There are signs that point to such an outcome. The Bonn government, threatened by the growing self-consciousness and political organization of these bitter and discontented people, has joined with the provincial governments to provide loans for them to build small houses. To qualify for such a loan, which will cover up to 40 per cent of the cost of a small house and at a low rate of interest (2 per cent or less), the expellee must be a member of a cooperative building society. In the Protestant churches there has been a most helpful movement to assist expellees to form building societies, and there are now 196 of them. Forty per cent of their capital comes from a public loan. They are able to borrow another 40 per cent from private banks at from 6 to 8 per cent interest.

The great problem is how to get the remaining 20 per cent, which they must supply from their own resources. Inability to get this sum blocks most expellees from taking advantage of the opportunity to build. However, the Hilfswerk church organization provides that if a person can supply this 20 per cent in terms of work-hours on his own house—say 2,000 hours on a very small dwelling—his labor can be taken in lieu of cash for the equity. But a widow with children to look after cannot supply work-hours, and most men, who have to work eight or ten hours a day to keep the family alive, can accumulate work credit only slowly.

One of the heartening things in these times is to find a German pastor taking a dozen of his church members out to an expellee's house on a Saturday morning and the group putting in a hundred hours of work before sundown. This is authentic Christian service in any language, and it builds more than a house. I do not mean to imply that this sort of thing is customary in all German parishes. When I once spoke of such service at a meeting in Germany, a Protestant pastor arose and said that he was called by God to be a theologian, not a digger. I remembered that Jesus seemed to exercise no such degree of jurisdictional specialization when men were brought to him in sickness or insanity, but the pastor was in no doubt about his attitude.

A Convincing Answer

Wherever such practical, first-hand service is carried on—as by the young Americans in the work camps of the various U.S. denominations, in collaboration with young Germans—a convincing answer is given to the question of what America has to export, and an answer that needs very little interpretation. And when the expellees are treated as wanted members of the German community, they begin to feel that they are a part of the country and to lose their grim belief that perhaps a new war is their only hope of restoration. Thus another fissure in the internal life of Germany is healed. If a volunteer corps of hundreds of concerned young Americans could join with young Germans to tackle a job of this kind in the coming months, something could be accomplished that no tanks, jet planes or military force could ever approach.

A wise German churchman who, because of his stand in behalf of the Jews, suffered long imprisonment in a concentration camp during the war years, begged me to remind my countrymen that they have never experienced the inner and outer devastation of a war fought on their own territory. This fact, he said, makes it almost impossible for them to understand the European and his dread of what a third world war would mean for him and all he holds precious. Another churchman said that to the European, after the experience of 1910-14 and again of 1934-39, rearmament and remilitarization simply mean different things from what they mean to the American. The American still thinks that armament is a possible method of avoiding war; the European is convinced that armament inevitably means war. The first churchman I quoted feels that it is the task of the church to keep open the avenues of reconciliation and understanding, and to strengthen men's sense of unlimited liability for each

other on both sides of the ideological conflicts that threaten to destroy us all.

Germans do not feel secure and do not think they can possess security in the foreseeable future. But they certainly see little prospect of gaining security by rearmament. I would say that they see the only hope of even a tenuous peace in going ahead with those decencies and programs of justice that are clearly dictated by right, and building the kind of sense of corporate fair and responsible dealing that alone can hold western Europe together and bring it to new levels of confidence. From there, the prospect will brighten.

BOOKS

Waging Peace

PEACE CAN BE WON. *By Paul G. Hoffman. Doubleday, $1.00.*

LEVEL-HEADED and well balanced are the words that first come to mind as descriptive of Mr. Hoffman's survey of the present state of the world and the part that America should and can play in saving the situation for all concerned. Fundamental to the argument is the principle that peace is not just the absence of war, or something that happens automatically after victory, but that we must "wage peace" if we expect to have it. The phrase is credited to Mr. Bernard Baruch. The idea is sound but, though it is a fairly recent discovery, it is now so generally accepted that it would scarcely be worth while to write a book about it unless one can offer some definite suggestions as to *how* peace is to be waged.

Mr. Hoffman can and does offer such suggestions. When he says, almost at the start, that "we should wage war not to win a war but to win a peace," it will of course be understood that he neither wants war nor is blind to the importance of victory if war should come. He knows as well as anyone that, while a nation may win a war and lose the peace, it would have small chance of winning the peace after losing a war. He favors adequate military preparations for two reasons: to discourage attack by an aggressive enemy; and to win any war that might be forced upon us. But this is only preliminary to a program for peace. He is confident that war can be avoided if we promote peace with imagination, intelligence and energy, and a good peace that prevents war is infinitely to be preferred to the best peace that could possibly be made after even a victorious war.

Lenin defined the method of the Communist advance toward world conquest as an advance on four fronts—the military, the economic, the political and the psychological. The analysis is a sound one also for a campaign for the winning of peace, which must necessarily include the frustration of the Communist effort. The major divisions of Mr. Hoffman's argument follow the lines of this analysis, after preliminary consideration of the objective of American policy ("in peace or war, our aim is peace"), the importance of actively "waging peace," and the position of leadership into which the United States has been forced by the inexorable logic of events.

That matter of "leadership" invites fuller study than it can receive at the moment. The implications of the term are somewhat vague. The only thing about it that is perfectly certain is that America must carry the heavy end of the load in any joint operation of the Western nations. But it is one thing to *pay* and another thing to *lead*. I leave it an open question, since I do not know the answer, whether Europe wants from the United States anything that can be called leadership. The other angle of the same problem is the question whether it is possible for the one solvent member of a coalition to be its leader without being or seeming to be its boss. Mr. Hoffman says, in another connection, that America must send to Europe not merely dollars but "guided dollars"; but his experience with ECA gave him plenty of evidence that the recipients of the dollars generally feel quite competent to supply the guidance.

As to the "military front," the author regards it as folly to rely upon a localized defense for America. The nations that love peace and freedom must stand together, and our frontier is wherever these are attacked. Being a businessman rather than a military expert, Mr. Hoffman pays special attention to the economic aspect of preparation for war. There is a limit beyond which a nation cannot go in military expenditures without wrecking its economy and thereby weakening its war potential. One result of excessive expenditure for arms and soldiers is inflation, as he points out—and as The Christian Century also argued in an editorial entitled "The Economics of Siphoning." It is cheering to be told that "we are stronger than we think" and that, although the bill for necessary armaments is very high, we can meet it if we use our resources wisely. In the author's opinion, universal military training would be a good thing because it would provide more soldiers at less cost, the idea being that it would be cheaper to pay the trainees a dollar a day than to take raw recruits into the army and pay them three dollars a day while they are being trained. That point need not be argued here, but there is reasonable ground for doubt as to the merits of U.M.T. as a means of saving money.

Discussion of the "economic front" is naturally concerned largely with the operations of ECA, in the administration of which Mr. Hoffman has rendered such notable service that his report and recommendations command respectful attention. The most important recommendation is for the establishment of a new and comprehensive agency, to be called the Overseas Economic Administration, which would continue ECA and take over or coordinate all the other programs of foreign aid. It is proposed that this OEA should be a department on a par with the other executive departments and that its head should have cabinet rank. Some will doubtless object that this would put the emergency on a permanent footing by making the machinery for coping with it a part of our normal structure of government; but then it will be necessary to consider whether giving economic aid overseas actually is only an emergency measure or whether it is to be thought of as the normal procedure from now on.

In any case, Mr. Hoffman is probably right in saying that the greater part of the Marshall plan expenditures—9 out of 13 billions, by his count—has gone for nonrecurring needs, relief and rehabilitation, so that a continuing program of aid would not necessarily be costly enough to sink us. He is certainly right in saying that even the costliest campaign for peace is cheaper than the cheapest war.

W. E. GARRISON.

Books in Brief

SCIENCE AND COMMON SENSE. *By James B. Conant. Yale University Press, $4.00.* Science cannot be put into one easy lesson, even if the instructor's knowledge of the subject and his skill in clarification are equally remarkable, as they are in the case of Pres. Conant. The reader must therefore not expect to find here, or anywhere, a short cut to an understanding of the methods and results of modern science. He will, however, find a well cleared and signposted way which can be followed without a guide and which will lead him a good distance in that direction. This is definitely not a textbook, though it grew largely out of experience in lecturing to undergraduates and out of consultation with other science teachers similarly employed. It is addressed to anybody who can read newspapers and magazines, and the motive for writing it was the sound conviction that such readers will read more intelligently, and will more adequately play their part in forming an intelligent body of public opinion on many matters of importance to all citizens, if they really know what scientists do, and why and how they do it. The approach is in large part historical, not to give anything so formidable as a history of science, but to

show how scientific method has developed and to illustrate that development by sample discoveries and theories touching such matters as atmospheric pressure, the transmission of sound in a vacuum, the electric battery, Boyle's law, the x-ray, "phlogiston," oxygen, "spontaneous generation," biological research, geology and paleontology, the origin of life ("few ideas that can even be called working hypotheses . . . only a series of large question marks"), evolution, and the impact of science on industry and health. The final sections are on science and society, including the correlative questions of public support and social responsibility. It has been often remarked—in fact I have often said it myself—that in a "scientific age" such as ours, only the scientists are scientific, while the public generally knows how to press the buttons, twirl the knobs and step on the starters to utilize the results of applications of science that they do not understand. Since the common man cannot trace the chain of cause and effect between such events as, say, the dialing of a number on the phone and hearing the voice of his far-away friend, and, broadly speaking, lives in a mechanical world of such untraceable sequences, his sense of cause and effect is weakened and he becomes a prey to new credulities and superstitions. It is always so when science gets far ahead of the ordinary man's understanding of it. The only cure is for the ordinary man to catch up—by reading such books as this.

THE CRISIS DECADE, A HISTORY OF THE FOREIGN MISSIONARY WORK OF THE PRESBYTERIAN CHURCH IN THE U.S.A., 1937-47. *Edited by W. Reginald Wheeler. Board of Foreign Missions, Presbyterian Church, U.S.A., 156 Fifth Ave., New York, $3.00.* This continues and supplements Arthur Judson Brown's *One Hundred Years.* The "crisis" of the decade 1937-47 was that into which the imminence, the incidence and the aftermath of World War II plunged all foreign missionary work. The record of this church's work in many fields abroad is presented in much detail by men who were themselves a part of it. The closing chapter, "Basic Problems Challenging Foreign Missions," was written by Robert E. Speer, who died in 1947 while the book was in preparation.

LUTHER'S PROGRESS TO THE DIET OF WORMS. *By Ernest Gordon Rupp. Wilcox & Follett, Chicago, $2.00.* The author, an English clergyman of Cambridge training, has made careful study of the Luther literature, including that embodying the important researches of the past 20 years. Young Luther was already fully committed to his program of reform when, at 38, he faced the emperor at the Diet of Worms in 1521. Even before the posting of the 95 theses in 1517, he had found the basic convictions that were to make him a Reformer. The four years between these events made him one. This serious and well documented study, though brief (109 pp.), will be useful to any student of Luther and the Reformation. W.E.G.

CORRESPONDENCE

MacArthur—A Sampling

[See editorial in April 25 issue]

SIR: The general feeling is that Truman's administration is marked by re-repeated, continual ineptitudes which have gradually exhausted the public patience. The Christian Century should not lend itself to branding it partisan. . . . One cannot overlook the intuitive good sense of an aroused public.

Waukegan, Ill. H. W. MUNSTER.

SIR: Your editorial is a disgrace. Instead of being the disobedient army officer you picture, MacArthur is a red-blooded American calling for action.

Cedar Lake, Ind. CHESTER CLARK.

SIR: In the so-called Truman-MacArthur controversy, the missionary in Japan can only keep silence by denying his responsibility to his neighbors in Asia and in America. There is a crucial lesson for us in the meaning of democracy, for the general had spoon-fed these people, helpless in his power. . . . Because of what was at stake in the MacArthur dismissal, 15 missionaries joined in sending the following cable to our President: "Americans residing Japan we applaud vindication civilian control U.S. Asiatic policy and urge increased Point IV."

Sendai, Japan. PHILIP WILLIAMS.

SIR: I was shocked and disgusted. . . . Any 12-year-old boy knows that by bombing Manchurian bases last fall when the Chinese Reds first began their aggression we would have put a prompt end to this war. . . . The administration at Washington could more properly be called a "stupid deal" resulting in a "raw deal" for America. It is run by the Labor party of England.

Chicago. HELEN M. BROWN.

SIR: It is silly to anyone knowing the facts to say that the President is serious in his statement that he feared Gen. MacArthur's advocating releasing the Nationalists to attack China Reds would bring Russia into the conflict. . . . The President has already done more to provoke Russia to come into the war than anything MacArthur advocates. CHARLES A. YORK.

Methodist Church,
Stephens City, Va.

SIR: I wish to tell you that your editorial on MacArthur is the only intelligent statement I have read.

Chicago. [Name withheld.]

SIR: You seem to have allied yourselves with the smearing campaign inaugurated by the left-wingers in the Democratic party in order to destroy Gen. MacArthur. . . . We are facing a situation wherein 60,000 of our youth have been sacrificed, and neither the administration nor The Christian Century should become irritated when the people demand a reason for all this. Whether MacArthur is right or wrong, it seems to be the general opinion that he is right, and you should be careful not to oppose the best judgment in this matter.

MICHAEL S. SOLIMENE.

San Bernardino, Calif.

SIR: Your editorial demonstrates blindness to the true facts of the struggle now going on all over the world. . . . As Fulton Lewis, Jr., has pointed out repeatedly on the radio, Gen. MacArthur's oath of allegiance was to protect America from enemies without and *within*. . . . It is little wonder that the European members of the U.N. have been opposed to Gen. MacArthur's courage to follow the dictates of God. As Dr. Gezork [of Andover Newton] has stated again and again in public addresses, "There is not a Christian country left in Europe." Today they are more interested in preserving the last remnants of their colonial empires than they are in checking the spread of godless communism. MacArthur, like Amos, has dared to obey God rather than man. WILLARD E. THOMEN.

Conn. C.E. Union,
Mansfield Center, Conn.

[Wasn't that Peter?—THE EDITORS.]

SIR: Even Joe Stalin knew MacArthur was a great general. That is why he wanted him removed. . . . But I am glad MacArthur is home. America is in a worse state than Japan and we need a man like MacArthur to help conquer the Communists in our midst. GEORGE FREEMAN HAINES.

First Baptist Church,
Clarion, Pa.

SIR: Kindly discontinue my subscription as of today.

Dearborn, Mich. [Name withheld.]

SIR: Your schoolboy analysis is amazing. . . . Yours is the measure of littleness that matches the White House.

ROY L. LAURIN.

Eagle Rock Baptist Church,
Los Angeles, Calif.

SIR: We have subscribed to The Christian Century for years. . . . Your editorial on MacArthur offends us in such a way we never want another copy. . . . We hope the

Century may have a better editor in the future.

Topeka, Kan. [Name withheld.]

SIR: My high esteem for The Christian Century . . . was flabbergasted. . . . After 20 years of political hypnotism by the promise of palliation from the "welfare state," during which our nation has come to an impasse in its international relationships, it is fortunate that "we the people" are finally awakening, and the 1952 election . . . will be one of rallying to any truly great leader of ability and character and trustworthiness.

WILLIAM H. COLEMAN.

Fort Worth, Tex.

SIR: I recently subscribed. After reading the editorial I want to cancel my subscription. I presume you will see to it that Truman's Uncle Joe Stalin gets a copy.

Hayward, Calif. [Name withheld.]

SIR: I hereby cancel. . . .

Richmond, Ind. [Name withheld.]

SIR: I deeply appreciate the clearness, correctness and courage of your editorial.

Scarsdale, N.Y. JOHN HENRY BELL.

SIR: Since reading your editorial I have decided that I do not want your magazine another year. I am an old subscriber.

Chicago. [Name withheld.]

SIR: Your editorial is intolerable. . . . Five years of fruitless efforts to appease Russia and nine months of a "stalemate war" . . . ought to convince the most confirmed appeaser that Gen. MacArthur's plan is the only one that can possibly bring victory and a quiet world.

Dallas, Tex. GEORGE B. SAFFORD.

SIR: I was greatly disappointed at your distortions, and your obvious cynical assumption that there are no great men in our time. The majority of the American people know that they have seen greatness in the person of Douglas MacArthur.

RONALD A. BRUNGER.

Methodist Church,
Stephenson, Mich.

[Greatness? Sure! But greatness does not imply infallibility.—THE EDITORS.]

SIR: Your editorial is the best statement I have seen. Is there a possibility that it will be available in reprints? I would be interested in having 100 copies.

Columbus, Ohio. C. H. KLISSEL.

SIR: If I were in your place I would use the following letter as the main part of an editorial paragraph:

"At the end of six months have we a policy? Are traitors weeded out of our departments? Is our blockade effective? Is the war prosecuted honestly and vigorously? To all these questions there is but one answer. The President is not equal to the crisis. . . . I am tired of incompetents and want to see [the President] forced to adopt a manly line of policy, which all men may comprehend. The people here call for energy, not change, and if the President were only a wise man he could unite them in spite of party cries, and with an eye solely to the public good."

This letter was written in November 1861. I found it quoted on page 52 of *The Voice of Books* by J. V. Moldenhawer. It was written by a member of the Adams family.

Like so many other of your readers, I never write you except when I differ. Let this break the precedent. Your editorial on MacArthur showed insight and courage.

Rutledge, Tenn. GENE HOLDREDGE.

Ecumenical Training

SIR: I enjoyed reading the article on "Ecumenical Training" in the theological seminary number of The Christian Century. I believe that our seminaries should all give some ecumenical training or education to men studying for the ministry. These men need to know the views of other churches as well as of their own.

Concordia College, VIVIAN FIELD.
Moorhead, Minn.

African Nationalism

SIR: As an African, I read with great interest your article in the issue of April 11 on the growth of African nationalism. I feel very strongly the need for having this article widely read. It encourages the wider understanding of the problems of Africa, and of the dreams of her sons and daughters, which is often lacking.

OBEDIAH MANJENGWA.

Clark College,
Atlanta, Ga.

What the Pope Meant

SIR: I feel that a rather serious misinterpretation of a part of a statement on world federation by Pope Pius XII was made in an editorial comment in the April 25 Christian Century. I was present in Rome as a United World Federalist delegate to the Rome congress of the World Movement for World Federal Government, and also served as an observer for the Friends' Committee on National Legislation.

It was clear to me from the context of the pope's remarks that he was concerned, as we in America are, with the need for respect of the rights of minorities. He referred repeatedly to the need for the coming world political organization to avoid becoming a totalitarian instrument, imposing its rigid will on all without respect for individual rights and liberties.

In this sense we must be careful that the will of a majority is not used to infringe on basic rights of minority groups. In no sense was there an implication that there should be any form of minority rule. Because we in America have a Bill of Rights to protect the rights of individuals and minorities from usurpation by the government (the majority), we must not forget that the pope's remarks were addressed to people from many countries not enjoying such a "healthy social philosophy." The Soviet doctrines of the "dictatorship of the proletariat" and the subservience of the individual to the state are, in fact, the direct antithesis of this fundamental principle in our form of government.

Actually, immediately after the pope's remarks were published in *L'Osservatore Romano*, the possibility of exactly the misinterpretation you have placed on certain passages was realized and a revised version of the statement was issued.

CHARLES C. PRICE.

University of Notre Dame,
Notre Dame, Ind.

From Frank Lloyd Wright

SIR: Our nation was born in belief that force should not govern. Force is what is governed. Yet the heretical system of force is returning to our nation by degrees, trying to black-mark or herd all original thinkers into concentration camps. This Marxist theory of communism has now so seriously injured our national intelligence.

Communism is a *theory* that can be stretched to mean "to each according to his need." But actually, communist production can never rise for long above a bare subsistence level. Marxist communism is nonsensical because capital and labor can never make war on each other and either one survive. The potentiality of an idea was entirely left out of the Marxist reckoning. A Communist has signed away his sovereignty as an individual. Therefore communism is a makeshift for the slave. Our own democratic system is the only method of organized government that leaves to the creative faculty of man and his capacity for production the necessary freedom to grow.

The harm this communist harum-scarum is doing is enormous. By perversion of our own Constitution we have put our faith in constant peril, not from without but from within. We have ourselves made our nation ridiculous. Fear thus raised and exaggerated by politicians is doom enough. When a McCarthy can exist in our country, our politics cry out for revision. Men in our free country should fear *fear* more than all beside—but God. As for perversion by this rapidly growing military incubus we inherited from Roosevelt, why not ask the military to listen to Napoleon, the supreme exponent of their craft? When he was dying, he said: "A nation taking men out of its fields to make soldiers out of them is defeated before it starts to fight." What would he say of a nation taking its children out of school on suspicion of aggression to make soldiers of them?

Aggression actual is one thing. Aggression imaginary is another, especially if it is used to bolster a national economy or is used by officious politicians to scare free men into war with the serf. Only the military octopus can thrive on fear. In a society like ours, freedom dies with the death of the sovereignty of the individual.

FRANK LLOYD WRIGHT.

Taliesen, Wis.

NEWS of the CHRISTIAN WORLD

Church Holidays Are Secularized

In East Germany, Political and Sports Events Are Held on Those Days as Well as on Sundays

EAST GERMANY, April 15.—Although faithful congregations in East Germany still gather for services on the Christian festival days, a strong tendency toward secularization of these holy days is to be noted. Thus skat contests were held on Good Friday this year, with the winning players carrying home ducks and geese as prizes. In some circles, Ascension Day has come to be known as "Father's Day," featured by parties and excursions attended only by men. On a number of other days formerly observed exclusively as religious holidays, football games are now staged. Sunday too is being increasingly secularized. Political meetings are held on Sunday mornings between 10 and 12, the hours that formerly were always left free for church services. In the smaller towns and in villages, government authorities have pre-empted the Sunday hours at which services are normally held as the time to distribute rationed coal and to receive the potatoes and turnips which farmers are obliged to give to the state.

Freethinkers Continue 'Youth Dedication'

Although the central organization of German freethinkers some time ago ordered an end put to the "youth dedication" ceremonies sponsored for children of nonmembers of churches on their graduation from grammar school, many local freethinkers continued the practice last year and plan to do so this year. The ceremonies are intended to make up to the children for the religious confirmation services in which the majority of their schoolmates participate. Some freethinkers' groups have even devised a "children's dedication" service which approximates the sacrament of baptism.

Religious Essays, Novels, Biographies Welcomed

In an effort to steer a middle ground between technical theological books which appeal to a comparatively small audience and religious works of more popular nature, the publishing firm of J. F. Steinkopf in Stuttgart is issuing a series of biographies, novels and essays which are intellectually sound but are written in an easy style. Latest in the series is *Wege und Begegnungen* ("Paths and Encounters"), the autobiography of the Swiss evangelist Niklaus Bolt, who spent many years in America and was a popular preacher in St. Paul and Chicago. Returning to Europe, he carried on evangelistic work in Germany, France, Italy and England. Now almost 80, Bolt lives in retirement near Lake Lugano. Steinkopf has also issued a volume of beautifully written essays on such Protestant leaders as Luther, Calvin and John Knox, by the poet Emmanuel Stickelberger, who is likewise of Swiss origin. The firm of Bertelsmann is bringing out a giant 5-volume study of Protestant theology 1648-1848, which the noted scholar Emanuel Hirsch, now 62 years old, has just completed in spite of his blindness. The publishers say frankly that they are not in sympathy with the author's rational-historical point of view, but feel that a work of such enormous scope should not be withheld. Hirsch, who knows his subject thoroughly, writes in a smooth and rather lively style and refrains from overloading his work with ponderous annotations.

Issue Bible Portions in Popular Format

Taking advantage of the popularity of illustrated weeklies, the Eichenkreutz publishing house (affiliated with the Y.M.C.A.) is issuing parts of the Bible in a similar format and containing numerous pictures. Already the Gospel according to Matthew has appeared; on the cover is a picture of a homeless war veteran with the caption, "Someone is waiting for you." Next in the series will be Paul's letter to the Romans in a new translation by the poet Rudolf Alexander Schröder. The publishers hope by employing modern printing and format to reach an audience, particularly among young people, which has forgotten how to read the Bible, and to remind readers that it is not an antiquated book, but one with a message for the present day.

Suffer Lack of Shoes

The economic burden continues heavy here. For the past six years or so, hundreds of thousands of people have been unable to buy shoes either on their ration cards or in the black market. Recently, in a village of 5,000, the burgomaster announced that 36 pairs of shoes would be for sale—12 for men, 12 for women, 12 for children. In order to distribute them fairly, he called a public meeting to determine which persons needed shoes most. (Incidentally, the shoes were of very ordinary quality.) People who have been so lucky as to receive new or used shoes as gifts from friends and relatives in West Germany or abroad care for them tenderly, and have them repaired as long as the leather holds together.

And So Forth

Russian has been introduced as a foreign language requirement for the last four years of the grammar school course. This of course means learning the Russian script. Hundreds of thousands of German children can now write the Russian but not the German script used by their forefathers, since in recent years most schools had substituted the Latin for the German characters.

Authorities of some of the regional churches in East Germany have compiled lists of musical selections which because of the secular nature of their text or melody will no longer be tolerated in the churches. The new rules, which will probably be introduced gradually, mean that many selections which have become popular with congregations will have to be abandoned.

The Württemberg Bible publishing firm in Stuttgart has announced that it will send Bibles and other religious literature to the catechists in East Germany who are responsible for teaching religion to schoolchildren.

GERMANICUS.

China Broadcasts Distort U.S. Aim

Manila Assesses Propaganda from Radio Peiping—Mainland Communists Hail Huk Anniversary

MANILA, April 20.—Overtones in the Radio Peiping news broadcast April 9 indicated something of current developments in China. One item accused American Roman Catholic priests in charge of a school in north China of operating a sending-receiving radio station and relaying to the U.S. information concerning Chinese defenses. Another charged that Canadian nuns in charge of a Canton orphanage were responsible for the death of 600 children from malnutrition. A third story told of a farmer who in a village meeting held to discuss methods of increasing food production arose to suggest that collective efforts would be more efficient than individual farming. (The story pointed out that prior to the Communist land reform this farmer had never owned any land; thus it is apparent that even before land distribution has been completed, propaganda for collectivization is being initiated). Still another story described a British Tommy sitting in his room in London reminiscing about his experience in Korea, where he had been taken prisoner by North Korean troops, then released. He recalled the North Koreans' saying to him: "Why don't you British go home and let us have peace?" Then the announcer broke in to declare that the U.N. troops are weary of a war whose purpose they do not understand, and that if it were not for America's designs to enslave Asia, they would all withdraw and peace would return to the Land of Morning Calm.

Radio Peiping Hails Huk Anniversary

In a message on the 10th anniversary of the founding of the Hukbalahap guerrilla movement in the Philippines, Radio Peiping accorded more favorable attention to the event that it received here. Editorializing on the propaganda blast, the *Manila Bulletin* said: "It sounded like a broadcast from a country with which the Philippines formally is at war—insulting to the president and the people. . . . It praised the Huks for a series of brutal attacks on their fellow citizens, cowardly raids on unsuspecting peaceful towns, all carried out in communist guerrilla tradition. . . . If any doubt remained locally about the connections of the Huks and local Communists with the movement in China and elsewhere abroad, notably in Communist Russia, the doubt should now be dispelled. . . . Now let the Chinese people be informed of the truth. The alertness of the armed forces under Sec. Magsaysay completely spoiled the local observance of the Huk founding day, and the Huk armies are more harassed now than they have ever been."

Welcomes Aid—but Not Guns—In Improving Social Order

In the commencement address which he gave at Silliman University, Dumaguete, April 3, U.S. Ambassador Myron M. Cowen

recalled for the benefit of all who have been misled by Communist promises the democratic privileges which the average Filipino still enjoys as contrasted with what would be his lot if the Huks were to take over. He pointed to certain tasks which remain to be done in the Philippines—restoring law and order, increasing agricultural production and industrialization, opening new lands to cultivation and so on. Then, addressing a certain university student in another city, Pablo by name, who recently joined the guerrillas, Cowen said: "Whether you and your fellow outlaws like it or not, America is going to help your country, because the great majority of your countrymen have invited us to help. . . . Ours is one relationship which your poison pen pals at *Pravda* will never break up. . . . All that we seek to gain . . . is the assurance that we, as well as others, may live and work out our destiny in a world community ruled by reason, morality and a decent respect for the rights of others. There is a place for you in that world, Pablo, but you will have to wash the blood off your hands and leave your gun outside."

Christian Institute to Study Communism in India

A "Christian Institute for the Study of the Social Order in India" has been set up by a group of educators under the guidance of Principal M. H. Harrison of United Theological College, Bangalore, Gen. Sec. C. S. Paul of the Student Christian Movement, Prof. Chamdran Devanesan of Madras Christian College, Prof. J. Russel Chandran of Union Theological College, and A. K. Thampi of the Mar Thoma Church in Travancore. The institute will be concerned with a study of communism in India, to be carried out under direction of a council made up of the general secretary of the National Christian Council of India and representatives of all the Christian institutions and organizations which contribute to the institute's budget. The institute's executive committee held its first meeting April 6 in Madras. It plans to publish quarterly bulletins dealing with such subjects as the influence of communism in India, land and food problems and unemployment. It will offer an intensive study course on India's social order at the United Theological College during May and June. It also plans to promote political discussions among Christian student leaders in cooperation with the S.C.M. Mr. Thampi, the convener, will maintain his headquarters at the college. Since returning to the Christian church last year after 10 years as a Communist leader, Thampi has taken active leadership in student circles in defining and developing a Christian alternative to the Communist program.

And So Forth

Seven students received diplomas at St. Andrews Theological School, Manila, early this month. Sen. Carlos P. Garcia was commencement speaker at Central Philippine College (Baptist) April 12. Cornelio Ferrer, director of the Federation of Christian Churches' rural department, received his B.D. degree at Union Theological Seminary's commencement service.

Two Filipino Protestant youths are attending a Christian work camp sponsored by the World Council of Churches in Siam this month. In August, two others will take part in a similar project in Japan.

WINBURN T. THOMAS.

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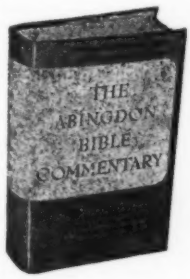

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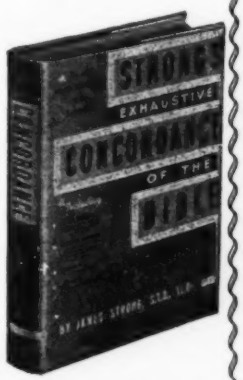

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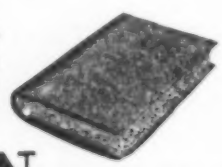

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Peace Agency Backs Truman

National Conference Upholds Principle of Civilian Over Military Rule—Plan Film on Martin Luther

NEW YORK, May 1.—Conferees of the National Peace Conference, meeting here this week, unanimously adopted a statement expressing sympathy with Pres. Truman's policy of confining and limiting United Nations military action in Korea and commending his upholding of the democratic tradition of the United States which places military authority under civilian control. The conferees pointed to fundamental issues which they feel are in danger of being overlooked in the current tension created by the replacement of Gen. Douglas MacArthur in the Far East. "In order to be effective, U.S. foreign policy must be based upon the principles of the U.N. Charter and must take cognizance at all times of the actions and decisions of the U.N.," their statement said. "We would strongly urge our government to encourage the U.N. and to continue energetic explorations looking toward speedy peaceful settlement of the conflict in Korea."

Lutherans Raise Money for Film on Luther

The National Lutheran Council and five other bodies, including the Lutheran Church—Missouri Synod, have organized Lutheran Church Productions to sponsor a full-length motion picture on the life and work of Martin Luther. The groups have already pledged more than $400,000 for the production. Paul C. Empie of the N.L.C. is chairman of the organization, and Melvin F. Schlake of St. Louis, who supervises film production and distribution for the Missouri Synod group, is secretary. According to Mr. Empie, the first draft of a script on Luther's life and work has been completed, and it is hoped to have a shooting script ready within three or four months, so that production can start by early fall.

N.L.C. to Supervise Orphaned Missions in East Africa

The National Lutheran Council's commission on younger churches and orphaned missions is to assume direct supervision of orphaned mission fields in Tanganyika, British East Africa, on or about Jan. 1, 1952, it has been announced at headquarters here. For more than 10 years the work on the three former German mission fields in the area has been administered by the Augustana Lutheran Church on behalf of the N.L.C., with funds allocated from Lutheran World Action. During that time, $1,016,440 has been expended. The commission's action was taken in response to a suggestion from the Augustana group's Board of Foreign Missions. The properties of the former German mission societies have been transferred to the N.L.C. As the result of negotiations with the territorial government of Tanganyika, the council will receive some 5,000 acres of land as trustee for the German mission, with around 32,000 acres retained by the government for use by Africans. After the change-over is made, George Anderson will continue as field director for the council in addition to his duties as superintendent of the Augustana Lutheran Mission in Tanganyika.

Drama Plays Part in Anti-Narcotics Demonstration

"Dope," a play designed to show the grim outcome which follows the first brush with narcotics, was presented for five nights last week on a vacant lot in a Harlem neighborhood which is said to be the "back yard" of the most notorious narcotic rings in the nation. The presentation was sponsored by the East Harlem Protestant Parish, an interdenominational project under the auspices of the New York city mission society. Its scenes were drawn from actual case histories of dope addicts as observed by workers in the parish. As another move in the community demonstration against the narcotics racket, of which the play was a part, a petition was circulated before and after each performance. With signatures affixed, it was to be presented to city officials in an effort to obtain medical facilities for treatment of addicts.

Protestant Federation Admits Nonsectarian Agencies

The local federation of Protestant welfare agencies has widened the scope of its activities by establishing a new classification known as "nonsectarian associates." Henry G. Hotchkiss, president of the federation, explains that the difference between the Protestant affiliates and the associates is that the latter will not participate in the council of Protestant agencies nor in funds distributed by the federation. "It is believed that the extension of federation services to nonsectarian agencies will result in our being of greater service to Protestants and to the total community," he points out. "Most nonsectarian agencies serve a substantial proportion of Protestants, just as Protestant agencies provide a great variety of services to non-Protestants. The decision to accept the new associates was made because on several occasions nonsectarian agencies have come to the federation for help on operation problems, and vice versa."

And So Forth

At the annual two-day convention of the Presbyterian, U.S.A., Board of National Missions here last week, salary increases amounting to $275,000 for 2,900 field workers in 3,500 projects in the U.S., the West Indies and Alaska were voted. The board installed Jesse Belmont Barber, former dean of Lincoln University's theological seminary, Oxford, Pa., as secretary for work with colored people.

A business and professional women's unit of the Manhattan council of churchwomen (an affiliate of the Protestant council of New York) was formed last week. It is composed of the presidents of 45 business and professional women's church groups representing some 4,000 members. These groups had expressed a desire for some means of exchanging experiences and improving their understanding of church opportunities and responsibilities.

Cecil Douglas Horsley, Anglican bishop of Gibraltar, arrived in New York last week for a six-week visit in the U.S. His tour is sponsored by the (Protestant Episcopal) American Church Union.

J. HENRY CARPENTER.

Governor Is an Active Layman

New Hawaii Official Widely Known as Disciple Churchman, Educator and Strike Arbiter

HONOLULU, April 30.—Oren E. Long, named by Pres. Truman to succeed Ingram M. Stainback as governor of Hawaii, is a Disciple layman who has been active in local religious and civic organizations. He is an elder in First Christian Church here and has served for many years on the board of the University of Hawaii's school of religion. He was superintendent of schools for the islands before being appointed secretary of the territory. Widespread approval greeted the news of Long's appointment, and of his confirmation today by the U.S. Senate. As acting governor during the sugar strike of 1946, the dock strike of 1948 and the recent bus strike, Long is credited with bringing about a wise and peaceful settlement of those disputes. Leaders here and in Washington predict that the appointment will aid the cause of statehood for Hawaii.

10,000 Hear Messages from E. Stanley Jones

In the 30 addresses he made in the islands during his stopover on the way to Japan early this year, E. Stanley Jones was heard by more than 10,000 persons. The day after he arrived, 60 ministers met with him at Kokokahi conference grounds for an all-day retreat. The Honolulu council of churches, which sponsored his visit, arranged mass meetings in all sections of the city. The Institute of Pacific Relations invited 60 businessmen, professors and ministers to a seminar at the university at which Dr. Jones and Paul Hutchinson, editor of The Christian Century, led a discussion on the status and future of missions.

Methodist Work Reported Progressing

At the annual meeting of the Methodist Hawaii Mission, held here in February, reports were given indicating that Methodist work in the islands has made rapid progress under the leadership of Mission Superintendent Leonard Oechsli. Among the guests from the mainland who addressed the meeting were Bishop James C. Baker, who presided, Earl Brown, executive secretary of the denomination's Division of Home Missions and Church Extension, H. Conwell Snoke, Mrs. A. C. Johnson, Marjorie Minkler, and Paul Hutchinson, who gave one of the main addresses of the session on "The Church—a Candle in the Dark."

Lenten, Easter Services Draw Large Crowds

The downtown noonday services held again this year during Lent at St. Andrews Cathedral were exceptionally well attended. Speakers were Frederick McDonald, John Gray Ross, Harry Komuro, Bishop Harry S. Kennedy, Leonard Oechsli and Leslie Dunstan. Separate Good Friday services were held in many sections of the city. The annual Easter sunrise service at Punchbowl national cemetery was attended by 7,500. Chancellor Daniel L. Marsh of Boston University was the speaker. Edward Hamme, chairman of the committee for the service, had a large cross installed on the peak of Punchbowl crater which was visible from most of the city. Every night during Holy Week, a powerful searchlight at the city hall illuminated the cross.

And So Forth

In his address accepting the honorary degree of Doctor of Civil Laws at the University of Hawaii during his stopover here, Gen. Douglas MacArthur paid high tribute to the sons of Hawaii for the part they are playing in the Korean war. Hawaii has suffered more casualties proportionately in that conflict than has any state in the union.

Religious and civic groups registered strong opposition to the pari-mutuel racing

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bill which was finally defeated 2-1 in the territorial senate. The bill was considered to have a good chance of passage because it contained a local option provision, and the vote was much closer than in previous sessions.

The newly reconstructed Wainee Church (Congregational) on Maui island was recently demolished by high winds.

The annual leadership training school sponsored by the Honolulu council of churches closed a successful session April 25. The council recently gave a dinner for laymen interested in its work. Richard Isler has been installed as chaplain of institutions for the council.

Considerable building and remodeling activity is going on among the churches here. First Methodist and the United Church of Christ have completed fund drives.

WALTER H. GRISWOLD.

Ecumenicalism in Denmark

Joint Council Carries on Work with Refugees, Study Conferences

ROSKILDE, DENMARK, April 26.—In spite of her small population, Denmark is making a real contribution to the ecumenical task of the churches. In 1939 the Ecumenical Council of Denmark was founded as a merger of the Faith and Order and Life and Work groups. On it are represented the Lutheran (state) Church of Denmark and the smaller Protestant bodies—Methodists, Baptists, Anglicans, Reformed, the Salvation Army and the Lutheran Missionary Federation. One requirement is that at least half of the official representatives must be laymen. The Ecumenical Council took the initiative in caring for the 300,000 refugee Germans who had been brought to Denmark by the nazi occupation troops. It set up a "church service to refugees" which furnished chapels and pastors for the camps in which the strangers were held. The council did not cease its efforts after the refugees were returned to their homeland. Last year it raised nearly 500,000 crowns to erect a church, parsonage and assembly hall in the Nürnberg-Schafhof camp where many of the refugees are housed. It also provided the money for a convalescent home for refugee children and for medicine and hymnbooks. In addition, the council has been carrying on a program under which pastors and laymen from the different churches and countries in Europe come to Denmark for study conferences.

Scandinavian Lutherans Meet with Anglicans

Early this month representatives of the Anglican and the Norwegian, Icelandic and Danish Lutheran churches met in Oslo under the chairmanship of Bishop Eivind Berggrav of Norway to discuss apostolic succession and the Lord's Supper. No official statement of the result of the discussions has been issued, since the delegates had no authority to speak on behalf of their churches, but it is understood that the conversations indicated that steps may be taken to establish intercommunion among the churches represented. (Intercommunion already exists between the Anglican and Swedish Lutheran churches.) The meeting, which was initiated by the Archbishop of Canterbury, was an outgrowth of conversations which representatives of the four groups concerned had at Chichester, England, in 1947. It is understood that less divergence in viewpoints was revealed at the Oslo meetings than at the preliminary conversations in Chichester.

And So Forth

The Lutheran World Federation's commission on theology held its first meeting in Lund, Sweden, April 17-20. Its members discussed and criticized the preliminary draft of the paper on "The Living Word in a Responsible Church" which is to be presented at the L.W.F. assembly at Hannover, Germany, next year. The paper was prepared by the commission's chairman, Prof. Regin Prenter of the University of Aarhus (Denmark), and a committee. The commission proposed that an international institute for the interchange of professors be set up, and that L.W.F. archives be maintained.

Three daughters of the late Nathan Söderblom, famous archbishop of Sweden, are married to bishops of the Church of Sweden—Anderberg, Brilioth and Runestam.

K. E. JORDT JÖRGENSEN.

Announce 'Cordon of Prayer' For Gen. MacArthur

James W. Fifield, Jr., pastor of First Congregational Church, Los Angeles, recently announced that a national "cordon of prayer" for Gen. Douglas MacArthur was launched at a meeting in his church attended by 2,000 persons, Religious News Service reports. Dr. Fifield explained that the 5 million people he expects to join the movement will sign the following covenant: "Believing in God, believing in the dedicated, spiritual idealism of Gen. Douglas MacArthur, and believing in the power of prayer, I hereby covenant to pray daily for God's blessing on Gen. MacArthur."

Four Army Chaplains Killed in Korea

The army has announced that so far four army chaplains have lost their lives in the Korean conflict, and five are missing. Byron D. Lee (Nazarene) and Leo P. Craig (Catholic) were killed in March; Herman G. Felhoelter (Catholic) and Samuel R. Simpson (Methodist) were killed last fall.

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University Must Enroll Negroes

Tennessee Institution Is Ordered by Court to Lift Its Ban—Lower Schools for Segregation

NASHVILLE, May 2.—Basing his decision on the 14th Amendment to the U.S. Constitution, Federal Judge Robert L. Taylor has ruled that the University of Tennessee must admit Negro students. Judge Taylor is a member of the famous Happy Valley family in east Tennessee that has given the state two governors, a senator and a congressman. He ruled that a state's police power ceases to be valid "when it violates prohibitions of the 14th Amendment."

Trustees for the university had argued that the amendment cannot deny the right of a state to exercise police powers which uphold "established usages, customs and traditions." They had refused to accept the opinion of the state's attorney which admitted that the state's laws cannot overrule the nation's Constitution. At this writing, the trustees have taken no action to appeal to a higher federal court. Opinion generally is that in the light of Supreme Court decisions on appeals from other southern states, continuance would serve only to delay the enrollment of several Negroes who have applied for admission to the university. The first such application was made in 1942.

Strive for Equal Facilities

Meanwhile, plans to enlarge facilities to bring the Tennessee Agricultural and Industrial College for Negroes here up to university status are being expedited. Meharry Medical College, Nashville, offers Negroes professional training in medicine, dentistry, pharmacy and nursing. Fisk University here grants the A.M. degree in practically all courses of study, but except for that in education few of the courses qualify as professional training. However, on the basis of the recent decision in Maryland which held that that state's university must admit a Negro student to certain courses in spite of the fact that she could take those courses at a Negro college (Meharry), it is considered likely that even if "equal facilities" should be established at Negro institutions, the state university could still be legally prevented from barring colored students who apply for admission.

The *New York Times* reports that around 1,000 Negro students are now enrolled on a nonsegregated basis in institutions of higher education in the south. The Southern Conference Educational Fund, which keeps a close eye on matters of this sort, does not accept this estimate, pointing out that a study it made some weeks ago revealed that only about 200 Negro students are enrolled in such institutions. However, a report it is now preparing will doubtless show that the 200 estimate must be revised upward.

Lower Schools Another Matter

It is doubtful that abolition of segregation in southern grade and high schools will be accepted as calmly as it has been in the graduate and professional schools of the seven southern states that have gone along

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with the Supreme Court order requiring admittance of Negroes.

Georgia has already voted to withhold funds from all schools in which segregation is abolished. In South Carolina, Gov. Byrnes prophesies that similar action will be taken. He says that in that event the public school system would be turned over to private control under state supervision. As a means of delaying the coming of nonsegregation, he advocates appropriating $75 million to bring schools for Negroes up to the standards of those for whites. "The overwhelming majority of colored people in this state do not want to force their children into white schools," he declares. Gov. Murray of Oklahoma points out that the 16,00 Negro teachers in his state would be without jobs if nonsegregation were initiated, since whites would not accept them as teachers for their children.

A Blow at Discrimination

Latest victory in the fight against racial discrimination was the U.S. Supreme Court decision negating a Florida court's verdict of guilty in the case of two Negroes charged with rape. The court made no comment on its ruling, but Justices Jackson and Frankfurter joined in a statement that the trial was "only a legal gesture to register a verdict already dictated by the press and by public opinion."

Many observers regret that the court did not accompany its ruling by some such definition as was offered by the two justices, in view of the fact that in cases of this kind many factors need explicit determination. It is admitted that the southern record on the execution of Negroes for rape is unsavory when contrasted with the light punishment usually dealt out to whites for the same crime. But the high court has refused action on the Willie McGee and other cases in which it is obvious that local courts have meted out heavier punishments for Negroes than for whites simply on the basis of race. Most people agree that requiring the presence of Negroes on the jury panels has little meaning, since usually one is accepted for service and, knowing the attitude of the whites, he is disinclined to bring about a "hung" jury.

Hospital Admits Negro Doctors

The new, enlarged Erlanger hospital in Chattanooga will permit Negro doctors to practice there. At a recent meeting of the Tennessee medical association, a plea was heard for the admission of Negro doctors to its membership. Voting on the matter will take place at the next meeting.

The Nashville city council will for the first time have a Negro as a member, since no white person has filed to run against the two Negro candidates in a district overwhelmingly colored. Some years ago this district elected as councilor one of the most widely known physicians in the city —a man who is now president of the national association of Negro physicians. However, he was denied his seat after whites protested and demanded a recount of the ballots. The ballot box disappeared before the count could be made.

Meanwhile, unanimity is not complete on the Negro side of the color line. For instance, an able Tennessee Negro lawyer is opposed to the admission of members of his race to the state university or to any nonsegregated school. He argues that instead of trying to gain this right, Negroes

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should work for equal facilities and should concentrate on such efforts as that represented by the legislature's seeking to get the Negro teachers' college elevated to university status.

ALVA W. TAYLOR.

Honor Genevan Psalter

Hymn Society of America Is Sponsoring 400th Anniversary Observance

The Hymn Society of America this year is sponsoring celebration of the 400th anniversary of the Genevan Psalter of 1551, "fountainhead" of much of Protestant psalmody and hymnody which contained, among other tunes, "Old Hundred." The commemoration began Sunday March 4, with a festival at St. Michael's Church (Episcopal), New York city, in which the choirs of St. Michael's, Fort George Presbyterian and Madison Avenue Presbyterian churches and the junior choir of West Side Presbyterian Church, Ridgewood, N. J., participated. At another festival held April 22 at St. Bartholomew's Church (Episcopal), New York city, a set of "Doxology Variations" for the organ, composed especially for the observance by Lee Hastings Bristol, a member of St. Bartholomew's junior vestry and of the hymn society's executive committee, was played publicly for the first time. In this service, 400 singers participated. Anson Phelps Stokes, rector of St. Bartholomew's, presided.

The observance will continue throughout the year, culminating on Reformation Sunday Oct. 28. As it did for last year's observance of the 300th anniversary of the Scottish Psalter, the hymn society has prepared a folder to assist in planning for this year's celebration on the local level. It contains historical annotations on words and tunes in the Genevan Psalter, lists of anthems and organ compositions based on the tunes, program aids and sample festival programs. Available also are a leaflet presenting a collection of tunes composed and adapted by Louis Bourgeous for the 1551 psalter, and copies of the January issue of the *Hymn* containing an article on the observance by Editor George Litch Knight. Information about these materials may be obtained from the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y.

The Church Roll

Henry Smith Leiper left May 9 to visit New Zealand and Australia for the World Council of Churches' central committee.

The National Council of Churches' department of United Church Men has as its first general director U. Urner Goodman of Elizabeth, N. J., for the past 20 years national program director for the Boy Scouts of America.

Douglas Horton, minister of the General Council of Congregational Christian Churches, and Mrs. Horton left April 21 to attend international religious conferences in Cairo, Beirut and London.

Winners of the International Christian University essay contest to select two young people to go to Japan this summer to present the scroll listing the 60,000 young Americans who contributed to the building of the university are George Lewis (Presbyterian, U.S.A.) of Champaign, Ill., and Miriam Corless (Methodist) of Wilmington, Del.

Recent deaths in the field of religion: Soren D. Rodholen, formerly president of the Danish Evangelical Lutheran Church in America, in Des Moines, on April 11, at the age of 73. . . . F. Raymond Clee, former president of the General Synod of the Reformed Church in America and for the past eight years pastor of First Reformed Church in Albany, N. Y., oldest in the city, on April 11, at the age of 53. . . . Charles Henry Phillips, senior bishop emeritus of the Colored Methodist Episcopal Church, in Cleveland, on April 11, at the age of 93. Formerly editor of his denomination's *Christian Index*, he was active as bishop from 1902 until his retirement in 1946. . . . Tadaoki Yamamoto, chairman of the board of the International Christian University in Japan and professor emeritus of Waseda University, in Tokyo, on April 21, at the age of 69. Dr. Yamamoto led the Japanese team at the 1928 Olympic games in Amsterdam. . . . Henry John Cody, clergyman of the Church of England in Canada, formerly president of the University of Toronto and at one time Canada's minister of education, in Toronto, on April 27, at the age of 82.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Air Cadet (Univ.) *Drama.* Romantic triangle intrudes into routine of cadets training at Randolph Field to become jet plane pilots. Details of training program are *interestingly* set forth, and there are exciting shots of aerial maneuvers. Story is concocted, but adequate to tie training sequences together. M,Y

Father's Little Dividend (MGM) Joan Bennett, Don Taylor, Elizabeth Taylor, Spencer Tracy. *Comedy.* The harassed hero of last year's "Father of the Bride" relates incidents in the domestic upheaval aroused by his becoming a grandfather. At first he is merely a bored, annoyed bystander; later, a concerned worrier; finally, after a period as unwilling antagonist, the devoted slave of the new grandson. Good performances and a humorous, not too sentimental attitude make this sequel *as entertaining as its warmhearted, smoothly executed predecessor.* M,Y,C

The Magnificent Yankee (MGM) Louis Calhern, Eduard Franz, Ann Harding. *Drama* based on Emmett Lavery play about Justice Oliver Wendell Holmes, Jr., built on episodes showing his home life and, sketchily, his career as Supreme Court justice 1902-32. Emphasis is on his "cuteness" as husband and as mentor of young legal initiates; we get little idea from the snatches of comment he makes on current issues as to why he was a great jurist who left his mark on the court. We do have, however, a *lively, amiable, interesting* film in which a famous man comes alive as an admirable, concerned citizen, ably abetted by a witty, intelligent wife. Excellent interpretations by the two principals; other portrayals are in the main caricatures. M,Y,C

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, Molly, Stars in My Crown, Three Weeks with Love.

For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Halls of Montezuma, Hamlet, Harvey, Kim, The Men, Mystery Street, No Way Out, Payment on Demand, The Red Shoes, Seven Days to Noon, Sunset Boulevard, Tomahawk, Trio. 5-16-51

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